

Night Schools and Illiteracy.

By this time the success of night schools in reaching the ranks of illiterates and decimating their numbers, both in South Carolina and other states, has been abundantly demonstrated. A more popular practical method of education could not have arisen with a more definite compelling need. While the want is social, for us it is nevertheless peculiarly individual. The ignorant ballot is a menace to free government; but an ignorant man is the shame of the educated. To leave one's neighborhood without the power to read and write is not only to leave him without the key to the door of opportunity, but almost to shut the door in his face. What if he has neglected his chances to get a schooling, the need is still present with him.

When thousands of men and women are anxious to take hold of night schools, by which is meant intensely practical schools well adapted to their needs, and when other thousands of our educated citizens, knowing the advantages even of a little learning, which is no dangerous thing at all—are equally desirous that these men and women should master the rudiments of an education, it would be a shortsighted policy to deny the students this opportunity and discourage the leaders gest suited to bring about a most desired result. In a discussion of methods, the matter itself of redemption from illiteracy should not fall to the ground.

The night school has somewhat the fascination of the game of marbles to the man with salt-and-pepper temples and an increasing polar cap as the winter of life attempts in vain to congeal the warmth of a heart still boyish. When papa spins the top the boy is there but thinly disguised. Let the night school tap this vein of interest. Their fruits then, will make them known and show the value of the system. The formal frigidity of much that passes as education should be avoided. No one intent going about the work of teaching in a spirit of making the punishment fit the crime, will do much real good. Make the teaching fit the conditions is a safer guide. Informality is not inconsistent with good method.

Novelty is a secret of the attractiveness of the night school. It is not the secret. That is rather the feeling that at last something really practical and intimately personal is about to be performed on hitherto uniformly resistant persons. The thing works. Perhaps there is no secret at all; for there is no evanescent mystery, if we exclude the glory of increasing light bursting on the learner as he stands on the split shell of his former self. The school out of hours, out of bounds, it should be called.

In mere change there is great value, when reforms are necessary, for change implies movement, and this may be forward. The delightful part of the effect is that the rising tide of education is flooding some inveterately dry old coves. No problem affecting the welfare of the State lies beyond the province of the schools. To every man the ability to read and write or the chance to learn, if by chance he will learn, would be in itself a respectable educational programme for the educational forces of the State to undertake during the year 1916.—The State.

Church Bosses.

In a neighboring town some months ago there was one Baptist church. One of the richest men in the congregation was the church's boss.

A day came when some sixty of the members tired of being bossed and pulled out. There was no unseemly quarrel, no hard words. The discontented ones walked out with the blessings of those who remained.

Once out, these sixty set about organizing another church. They now have a membership of over one hundred, a Sunday-school of over two hundred, and a brick house of worship almost paid for. Moreover, the old church has been stimulated to action, and is building a \$15,000 church home.

God has evidently blessed the separation, but so far as I am able to learn, the new church organization is not recognized by the powers that be in the Baptist world. They are still regarded as rebels.

Your Printing on Time

When we PROMISE WORK
at a certain time we
MEAN WHAT WE SAY

We Print Everything

I speak of this incident merely because it is typical of church government, and I use a Baptist church for illustration merely because we Baptists claim to have purely democratic government.

As a matter of fact we are not Democrats—except nominally. Our churches are ruled by an aristocracy of money, just as all other churches are ruled.

Did you ever make the acquaintance of a Board of Deacons or Board of Elders that was composed of the poor men of the flock? You never have, Dear Heart, and you never will.

All churches are bossed by a few rich members. We raise the devil about the rule of the Pope of Rome, but our Democratic (?) churches have several little Popes each.

Sometimes it happens that the preacher is one of the bosses. If that happens in a Baptist church, he gets fired instantly. The Methodists can't help themselves.

But as a rule, the preacher isn't considered. He takes his orders from the church boss or bosses, who usually contribute largely to the preacher's salary, and feel that they have, and of a right ought to have, a mortgage on the preacher's immortal soul.

Church bosses are in a measure absolute monarchs, and their findings and actions are, for that very reason, often lacking in justice and charity. I once knew of a Board of Deacons that kicked out of church a girl who had sinned, and I'll wager my soul against a hair pin that the majority of that board had, at one time or another in their lives, been guilty of that self-same sin.

Of course, any business needs a boss—a directing head. If the average church didn't have a boss, it would soon wither away and die of dry rot. At least the business end of the church would die that way. It may be that, in some cases, if the pastor would kick the laymen bosses into the depths of the sea it would be for the glory of God and the spiritual good of the church.

The bosses are frequently righteous men who have been forced into the lead merely because they could and would foot the bills. In such cases they are a blessing.

But when they forget the old-fashioned "noblesse oblige" they become a thorn in the side, and a stench in the nostrils of Heaven.—Fountain Inn Tribune.

The Dishonest Debtor.

"A man may be in debt and yet be perfectly honest, for the payment of his debt is definitely planned and practically certain. And a man may be honest though financially involved beyond his ability now or ever to pay, for he may be a victim of misfortune and be in no way responsible for his plight. But for the man who goes deliberately into debt with no expectation or intention of paying, there can be nothing but just anathema. Spurgeon had a vital message about going into debt: 'Some people who have a dollar coming will spend five on the strength of it, which does not belong to them. Such a person is both unwise and dishonest. Cut your coat according to your cloth' is sound advice, but cutting other people's cloth by running into debt is as like thieving as fourpence is like a goat. If I meant to be a rogue I would deal in marine stores, or be a pettyfogging lawyer, or open a loan office or go out picking pockets; but I would scorn the dirty art of getting into debt without the prospect of being able to pay. Debtors can hardly help being liars, for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and so they lie as fast as a horse can trot."—Biblical Recorder.

TANLAC INDORSED BY BIRMINGHAM EX-MAYOR

"You Will Hardly Know Me When We Meet Again. I Am Getting Well."

TELLS ATLANTA FRIEND

"Since My Second Dose of Tanlac, I Have Suffered None of My Troubles."

One of the latest additions to the list of leaders of thought and action who have come forward with their unqualified endorsements of Tanlac is the name of Hon. Frank V. Evans, former mayor of Birmingham, Ala., ex-State examiner of public accounts of Alabama, and one time editor of one of the South's greatest newspapers—the Birmingham Age-Herald.

Writing a personal friend in Atlanta, Mr. Evans says:

"Birmingham, Ala., Feb. 2, 1916. '***By the way, you will hardly know me when we meet again, because I am getting well and strong again. As I told you while in Atlanta last month, I have been suffering a long time with Gastritis, as the doctor's call it—really a disordered stomach, with consequent constipation, pains in the shoulders, headaches, belching, heartburn, loss of appetite, loss of sleep and fainting spells. For weeks I could not sleep on my back.

"One week ago, upon recommendation of friends, who had tried the medicine, I purchased one bottle of Tanlac and began taking it. I have suffered none of the troubles to which I refer, and really believe I am going to get perfectly well and strong again. Won't that be wonderful at dorment of Tanlac, T. W. Gaylon, is a wonderful medicine, and you know I am not given to 'puffing' mere experiments, and am rather Orthodox as to Materia Medica.

"I shall continue the treatment with perfect confidence in the final results.

"(Signed) FRANK V. EVANS."

Commenting on this splendid endorsement of Tanlac, T. W. Calyon, State agent for South Carolina, said:

"Although the list of prominent endorsers is a long one, I recall a few leading names that lend both dignity and credit to the entire array. Some of them are:

"Hon. C. W. Mangum, of Atlanta, Sheriff of Fulton county; Hon. McKenzie Moss, judge of the Eighth district of Kentucky; Hon. Moses R. Glenn, superintendent of printing for the State of Kentucky; Col. John B. Gaines, editor and publisher, Bowling Green, Ky.; C. C. Cooper, president Georgia Cotton Oil company; H. W. Hill, bank president of South Pittsburg, Tenn.; J. F. Carrell, cotton mill superintendent, of Chattahoochee, Ga.; Hon. S. S. Shepherd, former city councilman of Atlanta; and many others whose names have been given to the public."

How to Kill a Preacher.

The following rules, if carefully on earth, kill his influence, er on earth. Kill his influence, kill his ambition, kill him mentally, morally and physically.

1. Stay away from church, especially on bad days, when you know the crowd will be small.

2. Stay away from prayer meeting because you know the crowd will be small or someone is on to lead you don't like.

3. When the sermon is over, leave the church in a hurry without speaking a word to the preacher, a word of encouragement.

4. When you get sick don't let him know it, and abuse him for not coming to see you.

5. Never invite him and his family out to dine in your home. They never enjoy a social.

6. Pay just as little as you can on his salary and grumble about that. This makes him feel good.

7. Never give him anything but the little amount you promise. It would make him think you appreciate him.

8. Always have a fool excuse to offer when he wants you to do a little work for God.

9. Don't ever go to see him or "Billy Cain" because he don't his family and then raise old come to see you twice a month.

10. Act as cold and indifferent toward him as you can and he will think you are dignified.

If these ten doses fail to kill him, they will force him to leave town with the thought, "I would that I had never been born."—Lithonia Journal.





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